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Abbreviations

AA	American Anthropologist.
AAA-M	American Anthropological Association, Memoirs.
BAE-B	Bureau of American Ethnology, Bulletin.
CNAE	Contributions to North American Ethnology.
JAPL	Journal of American Folklore.
PMW-B	Public Museum of the City of Milwaukee, Bulletin.
PM-P	Peabody Museum of Harvard University, Papers.
SI-AR	Smithsonian Institution, Annual Report.
UC-AR	University of California, Anthropological Records.
UC-PAAE	University of California, Publications in American Archaeology and Ethnology.
USNM-R	United States National Museum, Reports.
YU-PA	Yale University, Publications in Anthropology.

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Abbreviations

- AA American Anthropologist.
BAE-B Bureau of American Ethnology, Bulletin.
JAFI Journal of American Folklore.
PMM Public Museum of the City of Milwaukee, Bulletin.
UC-AR University of California Publications: Anthropological Records.
UC-PAAE University of California Publications in American Archaeology and Ethnology.
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the Yokuts to develop very similar social systems within two different environments. In subsequent papers we hope to show that alternative systematizations are also possible for groups with the same basic ecological adaptations. 182
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796 pit (cf. Kroeber, 1924, pp. 504-506; Gayton, 1948, pp. 122-
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At the rattlesnake fiesta the various shamans from the different groups had rattlesnakes which they handled and, upon occasion, enraged sufficiently to cause the snakes to strike them. One shaman, José recalled, shook his snake until he was struck on the back of the hand. The doctor just let the snake hang down from his hand by its fangs. The stricken doctor then treated himself by rubbing ashes on his hand and by eating some tobacco. The doctor became ill, but by the following morning he was well again.

799 In speaking of his grandmother, José told about her contact
175 with the California missions and of the time she spent at one
648 of them. The reason for José's grandmother going to live at one of the missions with her little daughter (José's mother) came about when the Tokya (?) (Chumash) induced various groups of the southern San Joaquin Valley Yokuts to join them for an all-out fight against the Spanish Californians. A priest came, however, and told the people to be peaceful and not to fight, and to do the right thing. He talked them out of the fight and promised them a good life of adequate food and clothing if they would come peacefully to the mission with him. Many of the people, including José's grandmother and mother, went to the mission to live. Although the grandmother and her daughter were treated decently, they only remained at the mission a few years. José said that the mother and daughter left because "Indians, not like white people, love their own home country—even if times are tough at home."

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NOTES

- (1) Sung by Jessie Atwell and Sadie Barrios. See Song #2. [115]
- (2) In the transcriptions of the song texts I have followed Professor Kroeber's orthography whenever possible. The Tachi vowels are quite complicated phonetically and in the songs there appears to be a greater amount of free variation than exists in speech. For instance, a high-front vowel is in free variation with a middle front vowel in one of the songs, while these are phonemically different elsewhere. The English glosses for the songs were obtained from informants whose English was sometimes faulty, and they should therefore not be considered as definitive. 114 126 104 [115]

- g- lower-mid-front unrounded vowel
 0 higher-mid-rounded front vowel
 0 higher-mid unrounded back vowel

There are, in addition, the high and lower-high front unrounded vowels i and I, and the lower-mid back rounded vowel which is written "aw" and, last, the lower-mid unrounded back vowel which occurs in "out". Typewritten "?" indicates a glottal stop.

- (3) The song and the story were given by Leon Mammel who is Sapagay's grandson. Sapagay is mentioned in Gayton's ethnography of the Yokuts on page 35. [115]

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